

SOME *V.5.59*  
REMARKS  
UPON THE  
LIFE

Of that Painful Servant of God

Mr. *Nathanael Heywood*,

Minister of the Gospel of Christ  
at *Ormeskirk in Lancashire.*

Who Died in the 44th Year of his Age.

---

Dedicated to the Right Honourable  
H u g h Lord *Willoughby*, by  
Sir *H. Asbhurst*, Bar<sup>t</sup>.

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L O N D O N :  
Printed for *Tho. Cockerill* at the *Three Legs*  
in the *Poultry*, over-against *Stocks-*  
*Market.* MDCXCV.

REMARKS

UPON THE



124-02 Bat.

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in the ... over-against ...  
M. B. C. V.



**T O**

**The Right Honourable**

**H U G H**

**Lord Willoughby,**

**Baron of P A R H A M.**

**My LORD,**

**I** Take the boldness to  
Dedicate to Your  
Lordship some Me-  
moirs of the Life of  
an Excellent Person, who  
was Your Country-man, and

*The Epistle Dedicatory.*

one for whom Your Lordship had a just esteem. It is not to recommend to Your Lordship any *Party* of men among us, but *plain Christianity* in Legible and Lively Characters; and to remove a Common Objection against the most Excellent Precepts of our Blessed Saviour, that they are *hard Sayings*, and *impracticable things*. Here, in a very plain manner, is presented to Your view a Minister of Jesus Christ, who had no other Design in the World, but that of *doing good* to Mankind, and is now partaking of the Eternal Joy of his Lord and Master, to whom

*The Epistle Dedicatory.*

whom he was so entirely devoted.

It is Your Lordship's Quality, and Ancient and Noble Extraction that sets You above the common Level of Mankind, and draws the Eyes of the World upon You; but there is somewhat greater, Your Exemplary Piety and Zeal for our Holy Religion (in such a degenerate and licentious Age) and the Countenance you give to Serious Piety, wherever you find it among all the different Parties that we are so unhappily broken into, that makes you the Orna-

*The Epistle Dedicatory.*

ment of Your Country, and  
highly esteemed by Wise  
and Good Men, and obliges  
me to be with all imagina-  
ble respect,

*My LORD,*

*Your Lordship's most Humble  
and Faithful Servant,*

**H. ASHHURST.**

---

**THE**

THE  
P R E F A C E.

**T**HE great God is greatly seen in the smallest things; a poor Sparrow lighting on the earth, and a minute Hair of mens Heads, are concerned by the Omnipotent Providence: How much more doth the Glorious Jehovah order the Affairs of the Children of Men, and most of all the Concerns of his Church, which is the Sanctum Sanctorum, the inmost Circle of Divine Providence: It is congruous to the Church's state in this world to be Militant; a Lily among Thorns: Her Husband was a Man of Sorrows, and it becomes not his Bride to be a Wife of Pleasures: If the Head was crown'd with Thorns, the Members must not think much to be conformable: If they do these things to the green tree, what will they do to the dry? Nay,

Non oportet membra  
deliciari  
sub capite  
spinis coronato.

A 4                      cessary

Jesh. 3. 8,  
—17.

cessary and salutiferous for this Body to be purged: This Herb grows best when most trodden down: These Vessels are brightest, when most scoured: There is great need God's Children should be in Heariness, to poise their spirits, and prevent Wantonness. The Vine must be lopt, or it will grow wild: Corn-bearing Fields must be broken up: Afflictions never do the Church hurt; but Prosperity often rots it, and rocks it asleep, to its great Prejudice, if not its utter Subversion: Ministers usually stand in the Front, and are put upon the hottest Service; the Fire is continually burning on the Brazen Altar: The Priests of old must first enter Jordan, and be the last standing in the midst thereof: Satan's Malice is most at them, and God usually furniseth them with more Magnanimity than others. He that still governs the World with Infinite Wisdom, hath appointed to the sons of men their peculiar Office, Station, and Employment in the world, and qualifies them with Gifts proportionably; manageth their Work for them, prospereth their Undertakings, accepteth their faithful Service, and will give them abundant Recompence: Yea, their Work is their Wages; it comes with Meat in its Mouth, A Gracious Heaven

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is the *Preludium* of a Glorious Heaven; yea, there's much of Glory upon a suffering Minister or Christian: When they are loaded with Dirt and Obloquy, even then the Spirit of Glory and of God resteth on them. <sup>1 Pet. 4. 16.</sup> It's no diminution, but a manifestation of God's Glory, when it shines through the Glass of Creatures; yea, the less of the Creatures Worth is discovered, the more of God is illustrated. We have this Treasure <sup>2 Cor. 4. 7.</sup> in Earthen Vessels, that the Excellency of the Power may be of God, and not of us. King Solomon must have a Thousand, if Vine-dressers and Fruit-keepers have their <sup>Song 8. 12.</sup> Two hundred. Let Ministers be invisible, so Christ be Illustrious: As Precious Mr. Wadsworth said, So God's Work be done, I am content to be withdrawn out of sight. So some interpret that Text, John 3. 29. as though the Friend of the Bridegroom will not be seen in the Treaty, but he stands behind the Curtain, and bears the Bridegroom's Voice, and the Bride's Consent, and greatly rejoiceth, because the Match is likely to go on: But the more Nothing a Minister is in his own eyes, the more doth God magnify him: As the Wife shines in the Beams of her Husband's Honour or Riches, so also doth God in some sense

*sense shine in his Servants Gifts and Graces. Our Thoughts must go beyond the Gift, to the Giver. A clear transparent Glass set in the Sun, renders the Sun most illustrious, the Chrystal is scarce visible, the Sun is all; yet to our eyes the radiant Sun-beams are more beautiful by the Reflection through the Glass, than shining directly upon us; but the Glass gives not splendor to the Sun, but receives all from it; thus is Christ all in all: And as these Glasses are quickly broken, and rendred useles, so are Ministers, but the Sun remains in its motion, and shines still; for the Sun depends not on the Glass, but the Glass on the Sun; yea, God sometimes thinks fit to break the Glass we are admiring, that our eyes may be intent upon the Sun of Righteousness, and behold all Beauties in him, who is the Lord our Righteousness. God in Wisdom hath thought fit to cause an Eclipse in the Firmament of his Church in these Nations, by hiding many Lights under a Bushel, about Thirty Years; and also translated most of them into an Upper Region, where they shine brightest in their proper Orb, tho to us they disappear: The breaking of the Shell is the brightning of the Pearl; they were never so bright below as they are now above; once they*



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*they saw through a glass darkly, now* 1 Cor. 13.  
*face to face ; and laying aside this Glass,* 12.  
*with open face immediately they be-* 2 Cor. 3.  
*hold the glory of the Lord, are changed* 18.  
*into the same Image, from glory to glory.*

*These Blessed Souls, now with God, are  
 subject neither to the black Mists of Hu-  
 man Ignorance , nor to foggy Vapours of  
 Sinful Defects, nor do they feel or fear the  
 bespattering Dirt of Opprobrious Scorns, of  
 black-mouth'd Slanderers, but are receiv'd  
 up into Heaven by this Cloud of Death,  
 that hath hid them out of our sight, and  
 hindred our Converse with them ; yet they  
 have dropt the Mantle of good Examples,  
 which still we have ; and observant Eyes,  
 and diligent Pens have drawn some Re-  
 nowned Patriots in lively Colours, in which  
 we may behold much of God's Image in  
 the face of their conversings amongst men,  
 and Conversations both in their Personal and  
 Publick Capacities : This is a petty Resur-  
 rection ; and much good service is done to  
 succeeding Ages hereby ; by which they  
 being dead, yet speak ; yea, spiritual life  
 is transfused to Readers, through the Lines  
 and Leaves transmitted to them : Blessed be  
 God for these famous Heroes : If the Jews  
 mentioned such Brave Men dead ; with*

Notes

*Notes of Remark, [ as Rabbi Hillel of Blessed Memory ], Why should not the memory of the just be blessed? Certainly there's a vast difference in the ears of Protestants, betwixt Blessed Bradford and Bloody Bonner.*

*Men usually say, when they have interred the Corps of their dead Relations, and left them in the Dust, that they have done their last Office to them, or for them: But I judge that to be a gross mistake, for there are several Offices to which we are bound on their behalf. 1. We ought to lament their Death as a sad loss for the Church of God, (I speak of pious and useful Persons) decent Funeral Solemnities were kept a considerable time in Scripture. 2. Observing and complying with the Commands and the Counsels of the Dead, so Joseph's Brethren. 3. Giving the Dead deserved Commendation. 4. Vindication of their Reputation according to truth. 5. Monuments erected for a Memorial, as Jacob over Rachel's Grave. 6. Funeral Elegies, as David over Saul and Jonathan. 7. Owning our Father's God and Covenant; so Solomon. 8. Manifesting Demonstrations of dead Person's Charity and Piety, as the Widows for Dorcas. 9. An exact imitation of their praise-*

Prov. 10.

7.

Gen. 50.

10.

Gen. 50.

16.

Deut. 34.

10.

Gen. 35.

20.

2 Sam. 1.

17.

1 Kings 3.

6.

Acts 9.34.

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praise-worthy Acts. 10. Communion with Heb. 6.  
dead Saints, believing that there are such<sup>12.</sup>  
rejoycing in their Glory, hoping in a short<sup>Heb. 12.</sup>  
time to be with them, thinking of them,<sup>22.</sup>  
studying Conformity to them, that we may  
do God's Will on Earth, as it's done in  
Heaven. 11. Yea, something is also due  
from us to the surviving Relations of our  
pious dead Friends, as David shewed kind- 2 Sam. 9.  
ness to Jonathan's seed. All this (and pos- 2.  
sibly more) without the imputation of Saint-  
worship, may surviving Christians do,  
when their gracious Friends and Relations  
disappear in this Lower World; only let us  
not admire them, but God in them; so  
saith the Text, 2 Thes. I. 10. When he  
shall come to be glorified in his saints, and  
to be admired in all them that believe.  
Mark it, Gods holiest Saints must not be  
admired, but God in them: Our Admira-  
tion must not respect Men simply, but be  
terminated upon God through them: Crea-  
ture-worship is very natural to us, especial-  
ly if we see more than ordinary excellency in  
the Creature, or receive some singular Be-  
nefit thereby. The great Apostle John was  
twice guilty of Angel-adoration, and was  
twice admonished against it. But doubtless  
it is a good Work, and no despicable Office of  
surviving

*surviving Friends to commemorate the imitable Acts of dead Ministers or Christians of considerable Magnitude and Figure in the Church.*

*This is my Apology for writing this History, knowing how acceptable it will be to Christian Friends, Natural Relations, and to the Church of God; indeed he was amiable to all, and very imitable in the Passages of his Life, and Circumstances that relate to his Death; what was praise-worthy in him, let God have the Glory of it; what is defective in the Copy or Transcriber, let Charity draw a Curtain over both.*

*I do find that the Servants of God have been very careful and critical in Writing the Lives of Eminent Men, as Camera-rius wrote the Life of Luther, Junius of Ursin, Beza of Calvin, Antonius Jaius of Beza, Josias Simlerus of Peter Martyr, Dr. Humphry of Bp. Jewell, &c. Melchior Adamus hath summed them up together, and Mr. Samuel Clark hath made many Collections; neither the Person described, nor the Scribe answering these men of God, it doth make me blush to appear in this Undertaking, especially in this so Critical Age; but this I dare say, The Sub-*  
ject

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ject or Person treated of, was full of good Works, and he that treats thereon is full of Good-Will.

Nor have I related all that might have been writ, and that he himself writ, judging it not convenient, because it might be offensive : Take this in good part, live up to it, pray for the weak Transcriber, and beg hard that God would raise up many Masters in Israel, to make up this and other Vacancies made of late by the Death of Eminent Ministers, which seems to be a sad Omen and dreadful Prognostick of some desolating Judgment approaching ; for our Defence is departing from us ; the Chariots and Horsemen of Israel are ascending in a Fiery Chariot ; Stakes are taken out of the Hedge, that Wild Beasts may enter ; Pillars are removed ; the House totters ; we have lost much good Blood ; Jacob's Face looks pale : May our dear Lord once at last restore his Ministers to their Publick Employments, pour out a Spirit of Prayer, cause an universal casting of melted Sinners into the Mould of the Gospel, and revive a Work of Reformation, that the promise may be performed in Isaiah 29. 22, 23. Thus saith the Lord, who redeemed Abraham, concerning the house of Jacob :

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cob; Jacob shall not now be ashamed,  
neither shall his face now wax pale.  
But when he seeth his children, the  
work of mine hands in the midst of  
him they shall sanctify my name, and  
sanctify the holy one of Jacob, and  
shall fear the God of Israel. *Amen.*  
*So be it.*

March 29. 1694.

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A short

A SHORT  
Historical Account

OF THE  
LIFE and DEATH

OF  
Mr. Nathanael Heywood, &c.

**M**r. Nathanael Heywood was  
Born in Little Leaver  
in the Parish of Bol-  
ton-le-Moors in Lan-  
cashire; descended of godly and  
useful Parents (Richard and Alice  
Heywood); he was baptized in the  
Parish Church, Septemb. 1621 1633.  
During his Infancy he was exceed-  
ing weak and sickly, much affli-  
cted

cted with Fits of Convulsion, and was frequently under the sentence of Death, in the apprehension of all Spectators: His tender-hearted Parents often gave him up for gone; but God, who quickneth the dead, raised him from the gates of the grave, that by him he might raise sinners from Damnable Death to Spiritual Life. Notwithstanding those violent Fits did so weaken his Spirits, that in his younger days he was not judged fit to be trained up for the Ministry; and therefore his Parents did frequently take him from School, and set him to learn to Write and cast Accompts, in order to sending him to *London* for an Apprentice. But he recruiting as to natural strength, and they being encouraged by his extraordinary capacity for Learning, kept him still at School, having the advantage of a learned and diligent Master near at hand, who encouraged them much to breed him a Scholar;



Mr. Nathanael Heywood.

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Scholar; especially observing his inclinations that way: At last they resolved upon it; and when he had passed those juvenile Studies at School, making good proficiency (notwithstanding his frequent interruptions), he was judged ready for the University at fourteen years of Age; whither he went, and was admitted, May 4. 1648. in Trinity Colledge in Cambridge; he was well approved of for School-learning, and fell close to his studies, performed the usual Exercises with applause: He was of pregnant Natural Parts, of a quick Apprehension, solid Judgment, tenacious Memory; which seldom meet in one Person; he was fit to manage what he undertook with great agility and facility: So that he profited in Academical learning beyond his equals.

As for Religion, as yet his heart was not seasoned with a Principle of Saving Grace; though he was Religiously Educated, complying

*The Life and Death of*

with holy Exercises, loved God's People, and was not tainted with gross scandals; yet he had not discerned the Evil of Sin, the Malice of Nature, the Necessity of Christ, till he was providentially brought under the Ministry of Mr. *Hammond*, Fellow of *Magdalen* Colledge, Preacher at *St. Gyles's* by whose plain and powerful preaching, his heart was smitten with a sound Conviction, which cost him many sad thoughts of heart, as well as tears, but ended at last in a sound Conversion, and sincere Covenanting with God, and contriving his Soul by Faith on Jesus Christ. Then he associated with serious Christians, and walked exemplarily; howbeit, he complained of his backslidings, which he repented of, and his Soul was healed. When he had taken his Degree he went to *London*, and there heard Mr. *Peter Sterry*; and was much taken with his Parts, and manner of preaching. When

Mr. Nathanael Heywood.

When he came down into the  
Countrey, his Father judged it con-  
venient to dispose of him under the  
Tuition of some Reverend Minister,  
by whose care and example he  
might be prepared for further ser-  
vice. And it pleased God in his  
providence to fix him in the Fami-  
ly of that solid judicious Divine,  
Mr. Edward Gee, Parson of Eccle-  
ston; where he continued about  
two years, studying hard, beha-  
ved himself orderly, and profited  
much: So that he often blessed God  
for the good he met with in that  
family. And indeed he was mould-  
ed and modelled into the method,  
manners, and practices of that Ho-  
ly and Eminent man of God; whose  
excellent treatises of Prayer and  
Government, speak his real worth:  
A man of great Learning, Ortho-  
doxness, and exact Holiness; a most  
substantial Scriptural Preacher, Son  
to that famous Mr. Gee, mentioned  
by Historians in the fall at Black-  
friars.

B ; Whilst

Whilst Mr. Heywood lived, in Mr. Gee's Family, God directed his thoughts to a young Gentlewoman in the neighbourhood, Mrs. Elizabeth Parre, near to Dr. Parre, Bishop of the *Ile of Man*; whom in convenient time he Married, and she became a pious, prudent, provident Wife to him; by whom he had several Children, Six whereof are yet living, Two Sons, and Four Daughters; his elder Son succeeds in his Father's place, as Pastour to that people, in their new-erected Meeting-place; a young man of pregnant Parts, and exemplary Piety.

When Mr. Heywood was Married, it pleased God to give him a Call to a people in *Yorkshire*; for he had a great desire to be employed in his Lord's work; and that very day that an Invitation came to him, he told the Messenger he had been spending most of it in Fasting and Prayer; wherein he found his heart

Mr. Nathanael Heywood.

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heart much enlarged, and looked upon that Call as an Answer of Prayer; and thereupon freely embraced it, and in convenient season took a journey.

The place to which he was called was *Illingworth* Chappel; in the Vicaridge of *Halifax* in *Yorkshire*. When he had preached a day or two with them, the people laid hold of him, and engaged him to settle with them, which he did; and continued three or four years, and was an instrument of much good in that place, having a full Auditory, and some seals of his Ministry. But the Devil envying the success of the Gospel, raised up some potent Adversaries against him, who maligned and opposed him for his faithfulness in plain admonitions. Some meetings there was about his continuance; one said to him, Mr. *Heywood*, You have raised differences and disturbances since you came: He answered, I

Mat. 10.  
34, 35.

have not sought the peace of the place, but the good of it. Which he ruminated upon, and could not tell what to make of that expression; not remembring, that the principal design of the Gospel, and its Publishers, is the good of Souls; but the accidental fruit of it, is dissention, through the corruption of mens hearts, according to what our Blessed Lord expressed, *Think not that I am come to send peace on earth: I came not to send peace, but a sword.* In this controversie about his stay, or removal, an earnest request was sent to him by the people of *Orms-Church*, to come to them; he hearkened to them, having several discouragements at *Illingworth*, not here fit to be named; notwithstanding some cordial Friends in that Congregation stuck close to him, and challenged an interest in him; both sides using more than ordinary arguments and importunity, did exceedingly puzzle him, and

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the nd set him upon the rack of suspense: He earnestly sought to God about it, he begged the advice and prayers of Friends, and at last was counselled to refer the business to several Ministers indifferently chosen by both sides, to hear what could be said, understand circumstances, and give their judgments in this weighty case, to which of these places his way was most clear; indeed a third put in vigorously for him, viz. *Thornton* in *Bradford* Parish; but the controversie was chiefly betwixt those two, *Ormskirk* and *Illingworth*; Ministers met about this concern at *Wigan* in *Lancashire*, in *January 1656.* and two or three of the Inhabitants of those three forementioned places; much debate there was, and some hard words passed; the business was difficult, and cost many hours discourse, both in the day and in the evening; and upon a serious view of the reasons on all hands, at last the

the Ministers concluded that his way was clear to leave *Yorkshire* and betake himself to *Ormskirk* which being a great Parish, and a considerable Market-Town, and the people vacant, and very important; they judged that he might do God and his Church more service in that great place: And indeed his own inclinations carried him most that way, upon some peculiar reasons: He removed with his Family thither in the Spring, 1657. where he was entertained with much respect, and great solemnity: And there he laboured faithfully and diligently in the course of his publick Ministry, private Instruction, visiting the Sick, till *August 24, 1662.* that black Doomsday, wherein so many were sentenced and struck dead in Law as to any publick Service.

The Annual Incomes of this Vicaridge were very small, not amounting to above 30 *l.* a year; yet



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At this time there was an Augmentation of the Rectory of Ormskirk added of 50 l. a year by Queen Elizabeth, upon an Itinerant Preacher, which had been long fixed upon the Minister of that place. There were four of them in Lancashire, this was one; and 200 l. per An. was paid out of the Revenue in wages to those four; this was paid by several Trustees at the Audit.

At the return of King Charles II. one Mr. Stanninghaugh, Parson of Aughton, worth 140 l. a year, about two Miles from Ormskirk, rode up to London, and by the help of Friends surreptitiously obtained this 50 l. a year to be settled upon himself; which gave occasion to some persons to reflect upon a Sermon Mr. Heywood preached at Ormskirk, upon a day of Thanksgiving for the King's Restoration, upon 2 Sam. 19. 30. And Mephibosheth said unto the king, Yea, let him take all, forasmuch as my lord the king is come again in peace unto his own house.

house. Which was indeed an excellent Discourse, greatly approved and highly applauded by all, especially the Gentry, who earnestly solicited him to print it, but he refused; not out of disloyalty, but modesty; not because he durst not own his Sovereign, but he was not willing to be much taken notice of in the world.

Mr. Heywood digested this disingenuous carriage of his Neighbour and pretended Friend, with great equanimity and calmness; and it proved a Worm to the one, and a Blessing to the other: for though this Mr. Stanninghaugh's Parsonage was 148 *l.* a year, and his Tenement was 30 *l.* a year, and this 50 *l.* yearly, and he had no Child, yet he left nothing at his death but Debt, and his Wife in a poor condition.

But it pleased God from that time to bless Mr. Heywood's small Incomes incredibly; and 'tis next

Mr. Nathanael Heywood.

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a Miracle, to confider what great things he did, when shortly after he was turn'd out of all, he paid some Debts, and maintained his numerous Family in a good *decorum*; for he had nine Children, whereof six are yet living; took a Lease for Three Lives of an House and Land, paid 60<sup>l</sup>. built a good part of it; paid 30<sup>l</sup>. for buying out a Lease elsewhere; maintained his two Sons at School at *Holland*, which cost him 14 <sup>l</sup>. a year; sent one to Mr. *Frankland*, to be educated in University-learning; besides many sore Sickneses in his Family. Yet such was the blessing of God, that he waded through all, without contracting any Debt, but rather increasing his Estate out of his small Incomes: This Holy Man was very sensible of this strange Providence, and often expressed it with admiring thankfulness.

In the year 1662, Aug. 24. that fatal day struck him civilly dead with

with the rest of his Brethren; howbeit he continued his publick Preaching in the Church after that day without disturbance, till the place was filled up with a new Vicar, on Mr. *Ashworth* a Schoolmaster, who lived six or eight Miles from thence taught his School, rode thither on *Saturday*, and back on *Monday* morning, was absent all the week for several years: so that Mr. *Hewood* still seemed to have the sole charge of that Town and Parish, visiting the Sick, instructing them, praying with them, preaching privately to them as occasion was offered. He was abundant in the work of the Lord, not only in his own Parish, but at *Wigan*, *Warrington*, *Liverpool*, *Preston*, *Eccleston*, and upon a call in more remote places.

But in his own Parish, and amongst his old Hearers, he was in Labours more abundant; he usually preach'd twice on a Lords day, sometimes several times in Week-days, ordering

ering his Labours in several parts  
of the Parish, both in the day and  
night: Yea, in times of great dan-  
ger he hath preach'd at one house  
the beginning of the night, and  
then gone two Miles a-foot over  
Mosses, and preach'd toward morn-  
ing to another Company at another  
house.

Nor was he scant and short in his  
Sermons, but usually very long,  
two hours at least, often three;  
yea, sometimes he would have con-  
tinued four or five hours praying  
and preaching, his heart was so  
fully set upon his Master's work,  
that he forgot his own strength,  
and his Hearers patience. Nor did  
he tediously dream over his work,  
but was full of zeal, vigour, ten-  
derness and affection, often strain-  
ing his voice beyond what his natu-  
ral strength could well bear, which  
occasioned torturing and mortal  
Diseases; like a Candle, he spent  
himself to give others light.

Neither

Neither was he [*vox & praeterea nihil*] a meer voice, and no more; like some Preachers; that like Thunder, give a loud crack without a distinct sound or significance; no, his Sermons were stuffed with solid Divinity, Scriptural Arguments, alluring Similies, heart melting Passages. He was an excellent Text man, producing solid Interpretations. An experienced Casuist, resolving Cases of Conscience with great satisfaction. A clear Disputant, stating Controversies solidly and substantially, answering Objections learnedly and distinctly, and proving the Truth demonstratively. He was a pathetic Preacher, driving the Nails home, in close Convictions of Conscience, in warm Exhortations to Conversion, or to particular Duties, plain and undeniable Directions, still laying open, and obviating Satan's wiles, the deceits of a bad heart, and insinuating insinuations.

prayers of a wicked world ; rifling  
the Conscience by a thorough Ex-  
amination; comforting God's Chil-  
dren with sweet Gospel-Promises.

This, this indeed was his Master-  
piece, and main Scope in his Preach-  
ing, to lay open the Beauties and  
Excellencies of the Blessed Jesus,  
and Sinners great necessity of him ;  
displaying in lively colours the love  
of God in sending his Son, the love  
of Christ in the unparallel'd work  
of Redemption ; the Offices, Pur-  
chases and Undertakings of the  
Son of God ; unfolding the Cove-  
nant of Grace, the Operations of  
the Spirit ; in applying the Merits  
of Christ, &c. The truth of this  
appears in two excellent Discour-  
ses, printed since his Death, tran-  
scribed out of his own Notes, as  
he preached them the same year  
he died : The one called [*Christ the  
Best Gift*] which was grounded  
on *John* 4. 10. The other entitu-  
led [*Christ the Best Master*] ground-

ed upon *John* 13. 13. Two excellent Treatises, Bound up together Printed after his death; for he would never be persuaded to publish any thing; though, doubtless they would have been more Accurate, if he had imagined they should have seen the light: But such as they are, they have proved very acceptable and profitable to the Church of God: Many have read them with pleasure; and some good Divines have quoted passages out of them.

His labours in the Ministry were so exceedingly welcome, that the loss of him in publick work was greatly bewailed by the whole Town and Parish; he was beloved of all, good and bad. A poor ignorant man came to him when he was turned out, saying, Ah! Mr. Heywood, we would gladly have you Preach again in the Church. Yes, said he, I would as gladly Preach as you desire it, if I could



do it with a safe Conscience in Con-  
forming: The man replied, Oh  
Sir! many a man now-a-days  
makes a great gash in his Consci-  
ence, cannot you make a little nick  
in yours?

That was a remarkable passage  
which fell out at *Ormskirk*, on *July*  
*30, 1662.* which *Mr. Heywood* thus  
describes in a Letter to a Friend;  
About four a Clock that day in the  
Afternoon, was a dreadful Thun-  
der and Lightning for a long time  
together; and in the Town of  
*Ormskirk*, and about it, fell a great  
shower of Hail in a terrible Tem-  
pest; Hailstones were as big as or-  
dinary Apples, some say Nine In-  
ches compass; one Stone that I  
took up was above Four Inches, af-  
ter it had thawed in my hand; the  
Hail broke all our Glass Windows  
Westward, we have not one quar-  
ril whole on our backside; so it is  
with most of the houses in and a-  
bout the Town; it hath cut off all

*The Life and Death of*

the Ears of our standing Corn, so that most Fields that were full of excellent Barley, and other Grain are not worth Reaping: It hath shaken the Apple-trees, and in some places bruised the Apples in pieces; the Hail cut Boughs from Trees; and some say there are strange Apparitions in the Air (of which I shall give you a further account.) All, especially the ignorant, were much terrified, thinking it had been the day of Judgment; certainly it was a sad sign and effect of God's heavy displeasure with us; and I wish it be not a preface of more abiding Judgments. They tell me, that my small share of loss will amount to 10 £. at least; in half an hour all this hurt was done. The Lord sanctify this sudden stroke to me and my poor people. Mr. *Clark* in his Examples hath this Story, and mentions Mr. *Heywood* his attestation of it, which yet I thought fit to relate here.

Mr. Nathanael Heywood.

21

here; partly because this is fuller than he relates it; partly to shew how observant this holy man was of the remarkable Providences of God. It was his observation, That this natural storm was a sad preface of a moral storm on Ministers and Churches, which fell the very month after, that rooted up so many useful fruit-bearing trees, marred so much good fruit, and shattered the glass by which the light of saving-truth is conveyed into the house of God. This good man was so endeared to this People, that he was resolved never to part from them till death made the divorce; of whom thus he writes: I have a loving, though poor, docile, though ignorant People; they flock in very great numbers to the Ordinances, and I have hopes of doing some good (it may be already begun) amongst them: I had some motion to Conform, but I will not change upon any account

C 3                      what-

whatsoever ; let me have your prayers, help me for this poor people, which I love as my own Child, and long after in the bowels of Christ.

He had frequent distempers upon his body, which much promoted God's work upon his heart : In the year 1667. he had a violent distemper, which in a fortnights time brought his body very low ; and by that time he was recovered, his dear Wife fell into a sad languishing disease, which threatned death ; besides grievous afflictions in her Spirit, and sad apprehensions of death for above a month together ; a Swelling in her Throat, which increased to a hard Tumour in the hollow of her Throat, which inevitably, in the eye of Reason, threatned Death ; but beyond all expectation, God did graciously remove that, and raised her up again in mercy to the Family. In the year 1670. his Son *Nathanael* was

our was strangely taken with Convul-  
 eo- sion Fits, which tortured and di-  
 ld, storted his Face, Limbs, every part  
 of of his Body in a prodigious man-  
 ner; but God also at last raised  
 up him up upon the Prayers of his  
 ed People. But these Providences  
 he found him work for, and quickned  
 m- his Spirit in Prayer.

In October 1671. Mr. Heywood  
 fell into a malignant Feaver, which  
 (as his two Doctors, Dr. Fife, and  
 Dr. Grundy said) had seized the  
 Nerves, and Spirits, and Brain; he  
 was not in extremity of pain, be-  
 cause (as the Physicians said) the  
 disease lay not so much in the  
 Blood: Upon the 13th. day, after  
 he begun, he was judged to be a  
 gone man; Dr. Fife (a boysterous  
 man, and Justice of the Peace, in  
 the Fild-countrey near Garstand)  
 called for a Candle, and bade him  
 open his mouth, which when he  
 had looked into, he swore a great  
 Oath, and said, his Tongue is as

black as a Thrash; call the Mistress of the house, said he, let him set all his things in order, and make his Will; but for he's a gone man; these words astonished his Family; but his own and only surviving Sister, being present, and hearing these confident Expressions, gathered encouragement, and thought within herself, This is but a man, and may be deceived; God is God, and can confute him. Thus Dr. Fife left him as hopeless, and said, it was in vain to give him any thing: But before he came to his own house, at *Houghton Tower*, a Feaver seized violently upon the Doctor himself, and in a few days made an end of him; so he never returned home alive. But from that very day Mr. Heywood began to amend, the Feaver abating. It is likely that was a Crisis, when the disease was at its height; for it was a dreadful day and night, he had all the symptoms of death upon him; but God had mercy upon

streson him, as upon sick *Epaphroditus* ; Phil. 2.  
et al God had much work for him to do : 27.

Will But he continued under weakness  
vords and some disorder in his Head ; for  
own he could not be persuaded that he  
eing was at home, confidently affirming  
ident he was at *Bickerstaff*, where indeed  
age he was immediately before he be-  
self, gun his distemper, to visit Sir *Ed-*  
*ward Stanly*, who was begun in a  
con-Feaver, and died shortly after ;  
him Mr. *Heywood* would needs be helped  
vain to the Window to see the Funeral  
fore pass by to the Church.

ugh- This sore sickness was in the year  
ent. 1671. and the King's Licenses  
and came out in the year following  
im ; 1672. and indeed hitherto he had  
ve : very little or no disturbance in his  
wood preaching-work, God was prepa-  
ate- ring him both for service and suffer-  
ifis, ing. This sickness preceded ser-  
ht ; vice ; God laid the foundation low,  
ght, designing to build high ; and often  
ath God thinks fit to lay the fairest co-  
up- lours upon a sable bottom ; so God  
on passed

passed the sentence of death upon him immediately before this petty resurrection; for in the Spring following came out the Liberty to Preach; Mr. *Heywood* cordially embraced it, and had two Chappels Licensed, *viz.* *Bickerstaff*, adjoining to Lady *Stanly's* house, two Miles South from *Ormskirk*; the other was *Scaresbrick*, two Miles North from the Parish Church, both in *Ormskirk* Parish; these he supplied constantly, preaching at the one Chappel one day, at the other the next Lord's day; of which he thus writes: I bless God my Congregation is numerous and attentive; Oh! that they were as fruitful! my Family is healthful, Oh! that they were more holy!

He continued two years in these two Chappels; but about *April 9, 1674.* he thus writes: I have had more trouble and opposition in my Ministerial employment these four Months last past, than ever I had  
in



in all my life, yet am not taken off to this day; Archers have forely griev'd us and shot at us 34 Arrows (I mean Warrants) but our Bow abides in strength, by the hands of the Mighty God of *Jacob*; Officers have come Eighteen Lord's days together, but have not as yet scattered us, — how easy is it for God to save us while we serve him, if we could believe? I am encouraged to hope that some good is done, or may be done, by my poor labours in this season, and 'tis no ill sign when Satan rageth so violently against us: God can work without, or against means, and can work by improbable means to accomplish great ends. I was never more inwardly born up under storms, nor strengthened against difficulties in all my life; it may be my time is but short, and my work near an end; Oh! that I may live and die in God's work and way, and be faithful unto death! Dear Brother,  
let

let my condition have a deeper impression on your heart than ordinary : Two Warrants (one for 20 *l.* the other for 40 *l.*) have been out against me these Seven Weeks, but we keep our doors fast Barred, and the Officers are very Civil to us, — Oh ! that I could see you ! I have no Horse, but go all my Journeys on foot.

*November 13, 1674.* He thus writes : I bless God my Liberty ( notwithstanding all my troubles ) is not wholly lost, but sometimes disturbed ; we meet in fear, yet we meet in both Chappels : No Warrant is sent for a Month or more, and my Auditory increaseth again ; Oh ! that I had an heart to improve late experiences and present opportunities, and do my duty, leaving the issue to him that judgeth righteously !

But his excessive Pains ( though refreshing to his Spirit ) yet were wasting to his Body ; for about  
that

that time thus he writes : I am still at work in both Chappels, — but I am much cast down with pains and weakness of Body , having overgone my strength, and wasted my self in these intervals of Liberty God hath given us : But I have no reason to repent any thing I could ever do for so good a Master ; Oh ! that I had done more, and better !

About the same time he Writes thus: Some assaults Satan hath made upon me with a right-hand Temptation; the whole Parish of *Aughton* have been importunate with me, to put my self into a capacity for their Parsonage ( worth Seven or Eightscore Pond *per Annum* ) ; the Bishop ( *i. e.* Dr. *Wilkins* ) promi- seth favour to me in it ; but God did not leave me so much as to have any serious thoughts to yeild to that Temptation, — I do preach still, but not so constantly, nor in so full a Congregation as formerly.

formerly. Dear Brother, I beseech you for the Lord's sake, and for the love of the Spirit, strive together with me, in your Prayers to God for me, you know for what, &c.

At last after many struglings, threarnings, affrightings, peoples withdrawings and rallying again, a stratagem was contrived to knock all dead at a blow; some Deputy-Lieutenants sent some Soldiers to take Mr. *Heywood* in the Pulpit; and though it was known, yet they met in *Bickerstaff* Chappel; Lady *Stanly* came out of her Gallery, and placed herself near the Pulpit-door, hoping to over-aw their Spirits, and obstruct their designs; the Soldiers stood without, while Mr. *Heywood* was at prayer; but when he had prayed, they rushed in, and required him to come down, and go along with them; he mildly desired the favour of them, that they would give him leave to preach, and he would go along with

with them; but they rudely run towards the Pulpit; the Lady would have stopp'd them, but they pressed forward, opened the Pulpit door, got hold of his Coat and tore it, and in a fort pull'd him out, and took him away with them straight to *Holland*; nor could the Lady's mediation prevail to procure him a little refreshment; only in the road he grew faint, and desired them to call with him at an Alehouse, which they did, and the Landlady (though he had no acquaintance with her) was exceeding kind to him, and said, he should have any thing she had in the house; but those Rogues, said she, shall not have a morsel that took him; so they carried him away to an Alehouse in *Holland*, where he lodged that night; and from whence thus writ to his Wife:

— I am very well, I bless God, and never in greater honour,  
or

or so highly advanced in all my life ; I was pulled out of the Pulpit with a Pistol lifted up at my head, and a God-dam-me in mine ears, but the man repents his rashness, and wishes he had let me preach, for he never heard a better prayer, &c. But be not troubled, God hath shewed me more mercy than I can be thankful for: Oh! help me to praise him! Oh! what cause have we to rejoice in suffering upon this account! God will have Glory, and his Church the benefit, &c. but I fear it must be an Imprisonment, or promise not to preach, which is my very life, —

But God in his gracious Providence did also scatter this cloud; for the day after, when it was noised abroad that Mr. *Heywood* was taken, abundance of People, and many considerable Gentlemen, and some that were no friends to his Cause, yet out of respect to his Person, mediated for him; yea, several of good

good report, and intimate with the Justices, offered to be Bound for his appearance, and to give any security that should be required. The Justices then tendered him the *Oxford Oath*; he was in a strait, for if he peremptorily refused it, they had some advantage against him; he told them that persons must swear in judgment, and therefore he desired some time to consider of it, which was consented to: And seeing such an appearance of persons of all ranks for him, they gave him respite, and liberty to go home till the next Quarter-Sessions, which was to be at *Wigan* a Month after; but they bound him to appear at the Sessions.

Thus he was delivered out of that snare, and went home, and writ a Letter that day, dated *Jan. 28. 1674.* — Pray help me to praise God, and remember a poor sufferer for the Gospel in your prayers: People do so throng in to

see me, now I am come home again, that I have not time to write fully to you, but commit you to God and his protection, that you may long enjoy, and fruitfully improve that sweet Liberty in God's Vineyard, which, I doubt, I have lost; and indeed so it proved.

The Sessions at *Wigan* came on, he attended there according to his Bonds; several Justices appeared for him, and his friends came to see the issue, and to mediate for him: Old Lady *Stanly* came herself, and her Husband, Mr. *Henry Hoghton* (a Justice of Peace); yea, Mr. *Christopher Banister* of *Bank*, and several others, spoke much on his behalf; another Justice then upon the Bench said, If Mr. *Heywood* was sent to *Lancaster Goal*, he should be as comfortably maintained, and as honourably released as ever any Prisoner was; some of his Adversaries seeing which way the Court inclined, slunk away in a discontent, took



took Horse and rid home ; so the snare was again broken, and Mr. *Heywood* was dismissed to the joy of his Friends, vexation of his Enemies, and amazement of all that heard of it.

Other snares were laid to entrap him upon the Five-Mile Act, but no body could be brought to swear that he lived in the Town, though Mr. *Heywood* was usually at home, and conversed openly in the Town, he was so generally beloved. A Warrant was issued out to distrain upon Mr. *Heywood's* goods for 20 L. but the Officers said the doors were shut, and they had no orders to break them ; yet they might have taken advantage if they had been severe, but indeed they were generally very favourable : It's true, the doors were kept fast for half a year together, till things wore off, and they never got a pennyworth of his goods, which was looked upon as a wonderful strange Providence ;

for Children and others were frequently passing and repassing through the out-doors, fore-side and back-side. God took him off his work by mens rigour, and obstructed his former diligence by his own immediate hand upon his body, much what at the same time; and thus he writes,

*May 7. 1675.* — I am glad your precious Liberty is continued; I have nothing to do now at home, but am much abroad, which is an heavy burthen to me; pray continue, increase your fervent prayers for me; Riding is very painful to me.

*Jan. 1. 1675.* he writes thus: I am now very busie, blessed be God, and these holy days (so called) when others play, I work, having preach'd oftener hereabouts in a few days, than I did in the whole year; I was lately at *Chester* (being compelled thither by the importunity of friends) where I preached thrice,

thrice, and had great encouragement; God hath much people (I believe) in that place; they would persuade me to live with them, but I am resolved to stick here yet, where Providence hath so eminently settled me, preserved, and provided for me, ——— My Lads seem to be inclin'd to the Ministry. ——— Who knows but God may be fitting Instruments for his work in the next Age! for my part I can see no reason to look for any thing but Judgments in this.

He was always a zealous impugner of, and a notable Champion against Papists, of whom there be great store in those parts. When Mr. *Heywood* hath been sent for to visit sick Persons, (in which work he was constant, careful, and sometimes successful) Popish Friends, or Neighbours would often procure some Popish Priest, or one of their Religion, to come also to them; and if they had but the

least pretence to give it out that the Party died in their Faith, they would wonderfully insult over the Protestants. One Person dying, with whom Mr. *Heywood* took abundance of pains, and a Popish Priest also frequented that house, who was so vexed that he could not prevail with the Party, that he writ some Quæries for Mr. *Heywood* to answer; which he did so acutely and solidly, that the Ignorant Priest was nettled and puzzled, and sent to one of their more learned Advocates to vindicate their desperate and falling Cause; he made a large Rejoynder, with abundance of Quotations out of the Ancients. To which Mr. *Heywood* made a learned and sufficient Reply; only was lame because he had not by him the Authors Quoted; therefore sent the Papers to Mr. *Illingworth* (an excellent Scholar, and at that time much conversant in the Colledge Library at *Manchester*) who

who took abundance of pains to search and read over some large Volumes to satisfie and solve a Quotation which referred not to Book, Chapter, or Page; however, they joining together, that work was incomparably done, worthy of an Impression; but to this day they heard no more of that Gentleman (for so the Popish Priests are called) though he had often to do with them.

Another passage he writ in a Letter, dated *June 12. 1675.* to this purpose: I do just nothing almost, either publickly or privately; it's much worse with me, than before the Indulgence; yet God hath of late employed me another way (not so delightful and according to my genius, as Preaching): A Gentlewoman inclined to Marry a Popish Gentleman, would not Marry till she had satisfaction that it was Lawful from some Divine; and pitch'd on me to resolve the case,

which I did very freely and plainly to her once or twice; I never dealt so plainly with any person in my life, and yet she took all well; whereas she fell out with her nearest Relations and best Friends for speaking but a little against it. She would needs have my Reasons in writing, and having got them in a large dissuasive Letter, she shewed it to the Gentleman, and he carried it to a Priest; and twelve days after the Letter, brought me a long and subtle Answer; to which I made a large and (I think) satisfactory Reply. In the mean time we endeavoured to divert her to other Matches, but all in vain, her affections were too strong for her judgment, though she seem'd to approve and consent to my Reply, yet went on with the Gentleman, and was just at Marriage; so that I could expect no other fruits of my labour in it, but my own satisfaction that I had done my duty, leaving the

the event to God ; God appear'd in the Mount. One Mr. D. (an hopeful young Gentleman, of Religious Parents in *Cheshire*) coming very accidentally to *A.* and finding this *L.* there , was struck with Love, Courted her, and Married her in eight days time. Such a Providence must not pass without particular notice, and special praise to God. The young Gentleman came thither also for a diversion, upon the like occasion ; yet knowing nothing of her, but designing another place, was turned by a Minister in his company to take a night's lodging at *A.* This is the talk and wonder of the whole Countrey, the shame and confusion of the Papists ( who had a design upon that Family, and were confident it was their own ) the joy of all good Protestants, and of all Friends to that Worshipful Family. I want and crave your help to give due Praise to God

not doubting your Body will be for good

for answering Prayers so wonderfully.

Another thing which greatly exasperated the Popish Party, was a sharp and mettle Sermon Mr. Heywood preach'd upon *November 5. 1673.* at *Staresbrick Chappel*, upon *Revel. 18. 4.* a very learned judicious Discourse against the Papists; which (together with the forementioned provocations) did so offend them, that (though they could not take full revenge on him themselves, yet) prevailed with some Justices to Prosecute him. And this is thought to be the true reason of all that unparallel'd rage of some against Mr. Heywood; whereas several others in the same circumstances as culpable, were let alone to enjoy their Meetings quietly.

In the midst of these employments and oppositions, God was pleased to lay a very afflictive distemper upon his Body, which for  
a long



a long time was judged to be the Stone or Gravel ; certainly it was exceeding acute and painful ; yet it is disputable whether his loss of Gospel-Liberties, or his violent Bodily Distemper, was the greater Affliction to him. His Riding about Six or Seven Miles in the year 1675. rendered his pain in making Water scarce tolerable ; thus he writes : I have now this last ill fit discovered more of the cause of it than ever before : I am very confident it is not the Stone, but Flegm, or a Salt Humour, or both, that stops the Urine, &c. — It's not properly the Strangury (saith he in another) but a Coagulation of Humours through overmuch Acidity, that sharpens, and sometimes stops my Urine, — Want of Health and Liberty (believe me) are two sore evils ; I hope you will particularly help me with your Prayers for direction as to Health, but more especially as to restoration of Liberty

ty in my beloved work ; the loss of  
 which is a greater grief, than the  
 want of Health and Ease. In ano-  
 ther Letter, dated *July 15. 1676.*  
 he saith : I have endured extreme  
 pain and torment a Month together,  
 all which time (excepting two or  
 three days) I never make Water  
 (and that I was forced to do very  
 often) but the last drop came out  
 with so much difficulty, and ex-  
 cessive pain (about the neck of the  
 Bladder) that it made me roar and  
 tremble, and had so shrunk my  
 Flesh, and weakened my Body,  
 that I did apprehend Death to be  
 approaching: The good Lord fit  
 and prepare me for it, and account  
 me worthy to find Mercy in that  
 time of need, — My pain was  
 occasioned by the great heat,  
 and preaching that hot weather  
 oftener and longer than I was well  
 able; — I am sure I have greatest rea-  
 son to submit to his holy Will, yea,  
 and be thankful also, that though  
 he

he hath afflicted me very sore, yet  
he hath not given me over to death ;  
whereas I hear of many that are  
dead of late of my distemper ( *Bi-*  
*shop Wilkins, Cousin John Cromp-*  
*ton,* and several hereabouts, with-  
in these two months ). I beg your  
prayers, that if God spare my Life,  
he would also give Health and Li-  
berty to improve it in his service,  
more publickly and fruitfully ; or  
if it be death ( which will be less  
unwelcome , because of my re-  
straints, pangs, and troubles in this  
world, only my Wife and Children  
make the thoughts of it burthen-  
some ) may God be glorified , I  
hope it will be my advantage, —  
I wish neither you nor any faithful  
Minister, that minds and loves his  
work, may ever know what I have  
felt in the want of People and  
Work : Other Afflictions are light,  
compared to a dumb Mouth, and si-  
lent Sabbaths, &c.

Yet

Yet notwithstanding all this Affliction, he had a wonderful great desire, once again, if it were the Will of God, to visit his friends in *Torkshire*; and God was pleased to grant his request; for he gave him some mitigation of his Pain, which was an encouragement to undertake that Journey; so himself, his Wife, and his Two Sons, Travelled into *Torkshire*, *April 20. 1677.* there he preach'd the Sermons that are since Printed; and another most excellent and pathetic Sermon upon *Rom. 5. 8.* From thence he sent his Eldest Son to be trained up in Academical Learning, with Mr. *Frankland* at *Natland* in *Westmorland.* But Oh! what affectionate parting was there! as if they must never see one another's faces again; (and indeed so it proved) they could not speak to each other for weeping and sobbing; he desired another to pray, for he could not refrain: In that Journey he was  
carried

carried out beyond himself in praying, preaching, discoursing, to the admiration and edification of all his ancient Friends in those Parts, though he had frequent returns of his wonted Pain: He was as a man coming down from Heaven to tell what's done there; or as one ripe for Heaven, too big for Earth, upon the wing to take his flight into those Mansions above, as indeed it proved.

After he had done his work in those Parts which he designed, he left *Yorkshire* on *May 1. 1677.* but could reach that day but Ten Miles; the next morning he went to *Ratch-dal*; he was forcibly detained by the importunity of Christian Friends, and preached there that evening, tho' greatly to his prejudice as to Health; the day following he reached *Bolton*; yet, saith he, with great difficulty and hard hewing, they got home on Friday night; and it would have been great inconvenience

ence to have staid one day longer, upon several necessary accounts, which he mentions. Thus God carried him abroad in Mercy, and brought him seasonably back to his own house in safety.

How much he was satisfied with this Journey (though his pains were extreme several days after his return home), his Letter, *May 14. 1677.* doth testifie: The great Mercy (saith he) in my late Journey to you, comforts with you, and safe return home (where we found all well), I hope I shall never forget: pray help me to be thankful for them. — I do heartily thank you for all your Pulpit, Table, House, and Countrey-kindness, — I am sorry and ashamed I made no better improvement of them, not knowing that ever I shall enjoy such opportunities again, of doing my self and others good in your parts; but an indisposed Body and a bad heart, marr Duties and waste Mercies.

His

His distemper still continued and prevailed upon him all that Summer ; in a Letter dated *September 20. 1677.* he saith : — I am far from being well ; and as the Church once complained, she forgot prosperity ; so I health, and am ready sometimes to add ( as She ) my strength and my hope is perished from the Lord. This day Five Weeks I came from the Exercise at *Taxtoth Park*, where I had preached twice, and oftener then I was well able a little before : Since that day I never came on Horse-back, nor preached but once near home ; but all this time God hath been preaching to me with a terrible thundring Voice ; Oh ! that I could hear the Rod, and who hath appointed it ! So sharp, and so long a fit of Pain, I never had since this distemper begun. — God alone knows what may be the issue of it ; but for my part, though I find it no easy matter to look death in the face, and to

conquer the difficulties that precede and attend it ; yet I have no great reason to love life, or to desire my long stay in this wicked weary world ; my pained days and wearisome nights , make thoughts of death and grave less terrible, and apprehensions of Rest with Christ most welcome and pleasant. But I feel natural inclinations working towards life, and to loving themselves with the fair glass of doing God more and better Service in his Church. I am best resolved, and most at Anchor, when I can ( but oh ! how seldom ! how coldly ! do I ) say, The Will of the Lord be done. Dear Brother, Pray for me, ( as I would do for my self ) that to me to live may be Christ and to die gain. Yesterday for some hours I was in extreme torment, but am much easier, I bless God, to day ; but my pain is not in the same manner as formerly, but liker an Ulcer in the Bladder, which makes my



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my disease more dangerous, as well as painful, — it is the Lord's mercy I am not utterly consumed, that I can sit thus long to write to you, which many times, I cannot, but I am now weary with it.

The last Letter (so far as I can find) was by him dated *Octob.* 23. 1677. which I shall mostly transcribe:

My dear Brother, this evening I received yours, for which I thank you; it breathes nothing but love and comfort to me; Oh! how sweet! how seasonable! love in you, Oh! how tender! Especially I thank you for your prayers, and the prayers of others by your means; I account them a precious treasure, and the surest and speediest remedy in all troubles. Oh! pray again, who knows but that may prevail when nothing else can! I have been sensibly better since that day of your tears and groans. But who am I that any should be con-

cerned for me? A poor, weak, useless wretch, nothing, and less than nothing. I have been long, in regard of work, in God's Vineyard, a withered branch, a dry stick, and now my body is withered like the grass, my skin parched, my moisture dried up through extremity of pain, which hath continued nine or ten weeks, day and night. About a Month ago, friends seeing death in my face and looks, they prevailed with me to send for Dr. Grundy, who found me in a languishing condition, yet not without some hope: He told me, my distemper was not the Stone, nor Ulcer in the Bladder (which I feared because of my sharp pains and soreness) but a Dysuria; my Blood was vitiated, my moisture sowre, and there wanted due separation of the Serum from the Blood; that it would require much time and patience to bring the Body to a good state, &c. For since I have  
been

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been taking one sort or other of Physick; and am now taking a Diet-drink for the Scurvey, which, I think, hath done me most good, but still my pain continues, though not altogether so acute, as at the first, but I have very weary restless nights; many times I am constrained to get up and walk two or three hours, but God supports, his word comforts in all, and over all, his ways are mercy and truth, it is his mercy that I am not consumed; yea, 'tis mercy and faithfulness that I am afflicted, I have reason to say I could not have been without; nay, I would not have been without this trial for an earthly kingdom, if God please to spare my life, and restore strength, I hope others will find that I have gained considerably by this Sea-adventure,—I am your indebted and endeared Brother, *N. Heywood.*

His distempers growing thus upon him, gradually wore away and

E 3

weakened

weaken'd his body, and took out the pins and pluck'd down the stakes of his frail tabernacle; he wore away insensibly, his friends seeing he had strength to walk, did not apprehend his end so near, as indeed it proved. On *Thursday, Decemb. 13. 1677.* they perceived him to alter, and grow something worse than he had been, not so much in the violence of pain, as in the decay of Spirits, and falling into drowziness and slumbering; that very day, he said, with tears running down his face, that he could willingly die if it were the next hour, but for the good of the Church, and his poor Wife and Children, and with them he could be content to live, were it in Prison. That night being ready to go to Bed, he sat down in his Chair, and looking up towards Heaven, moved his eyes very much, his Wife asked him, How he did? but he could not answer, as she supposed; but soon

soon after he said he would go to Bed; being got to Bed, he fell into the like Trance, and lay for a while speechless; being better, he looked about him, and saw them weeping, and said, if you knew Christ better, this carnal affection would cease, and natural would be sanctified, and run in a spiritual channel: Oh! learn to know Christ more! for my own part, I have preached Christ all my Life, and I bless God with good success: It's common with many now-a-days to have base and low thoughts of Christ, and his imputed righteousness, but if I had twenty lives to live, I would spend them all in that work.

On *Friday*, a Kinsman that was come from *London* visited him, but he was so weak and listless, that he was very unfit for converse; and indeed at the best he was sparing in discourse; he used to speak little, but what he spake was very  
E 4                      pithy,

pithy, pertinent, and sententious.

On *Saturday* night, Mr. *Starky*, a Reverend and Godly Minister, visited him; he asked him, Whether it was any trouble to him that he did not Conform? He answered, No, it's a great comfort to me; this he spake with much chearfulness, adding some more words to evidence his satisfaction in what he had done and suffered: Mr. *Starky* asked him, What Promises he could now rely upon, or what Scripture-passages supported him? He answered, *For to me to live is Christ, and to die gain. Christ hath loved me, and given himself for me.* He was frequently repeating those words, *Come, Lord Jesus, come quickly, —*

Phil. I. 21.

Gal. 2. 20.

About four hours before he died, being asked how he did? he answered, very well. — His last words that he was heard to utter, were, *Come away, Lord, come, come, —*  
and

and so he breathed out his blessed Soul ; on the Lord's-day morning, Dec. 6. 1677. about nine a Clock ; so God made the day of his hard and fore labour, the day of his entrance into his Eternal Rest.

And 'tis worthy observation, that God hath drawn off many eminent Ministers, and choice Christians from the stage of this World, near or upon that day : This Holy day of heavenly Rest hath commenced upon them the everlasting day of Rest in Heaven. Christ's Resurrection-day hath been their Ascension day : They parted with this jarring Musick on Earth, to be joined to that cœlestial Choire above. This our Brother often made melody in his heart (though he was not very tunable in his voice below ; ) now the high Praises of God are founded by him, and at the Great day Soul and Body shall make a melodious Consort in that Blessed Harmony.

And

Heb. 12.  
23.

And now this Holy, Learned, Industrious Man of God is advanced above guilt, corruption, temptation and persecution, pains of Body, fears of Spirit, disturbances in God's Worship, Imprisonments, Confiscations, Banishments: Oh what a blessed State have they above taken possession of! happy Souls, that are safely lodged in the Arms of their Dear Redeemer! It were worth the while to stand still and take a view of the Spirits made perfect in the other World.

Let us only glance a little on their privative and positive Happiness from *Rev. 22. 3, 4, 5.* 1. *There shall be no more curse,* [i.e. no more fruits of God's displeasure upon man for Adam's sin, nor causeless Curse by mens unjust Censures.] 2. *But the throne of God, and the lamb shall be in it;* [this is the Beatifical Vision, that looks Souls out of sin and suffering, and who dare presume to arrest the King's Favou-

rites



rites in his presence? 3. *And his servants shall serve him,* [whether Devils or Men will or no, these blessed Attendants on the King of Glory, shall never be interrupted in their chearful Service.] 4. *And* <sup>1 Cor. 13.</sup> *they shall see his face;* [i. e. they <sup>12.</sup> shall not behold him in a glass dark- <sup>1 John 3.</sup> ly, as now they see God in Ordinances, but then face to face; yea, they shall see him as he is, (which is a riddle to us here below) immediately, though not comprehensively.] 5. *And his name shall be in their fore-heads;* [i. e. They shall openly profess whole they are, and to whom they belong, as distinguished palpably from wicked men, and Hypocrites: They shall no more sculk in Corners, or be thrust out of publick Places, but shall openly avouch their Master.] 6. *And there shall be no night there;* [i. e. no works of darkness to lament, or contest with; no Beasts of prey to creep forth and worry the

the

the Saints ; no secret Plots against them, no ignorance amongst Christian Societies to create Differences, Jealousies and Animosities.] 7. *They need no candle, neither light of the sun* ; [no need of Ordinances, as here below they are used, and useful ; Preachers shall study or preach no more ; People need not hear Sermons, neither Preachers or People shall stand in need of Seals, the Substance is present, Shadows flee away.] 8. *The Lord God giveth them light* ; [their injoyment of God is immediate, uninterrupted and satisfying ; in his light they see light ; as the Object will be clearer to be seen, so their Eyes will be perfectly irradiated to behold him] 9. *And they shall reign for ever and ever* ; [though his Servants shall serve him, yet it shall be no troublesome bondage or slavery, but a liberty and dominion ; they shall sit with Christ in his Throne as Assessors, judge the World, and (it may

may be) judge their Judges ; approving the righteous Sentence of 1 Cor. 6. 2. their Royal Master the Blessed Jesus, *King of kings, and Lord of lords.* ] And if all this be meant of some glorious state of the Church on Earth (as some will needs have it) yet that's but a faint resemblance of this more happy State in Heaven : And further, for the duration of it, 'tis added : *10. And they shall reign for ever and ever ;* [ Earthly Monarchs are but short-liv'd Kingdoms, have their periods, but Kings are of less continuance ; of Christ's Kingdom there is no end, and his Subjects reign runs paralel with the Life of God, and Line of Eternity. ] Oh blessed Souls, oh happy Saints, that shall for ever be with the Lord ! And here we leave the Soul of our dear Brother, singing triumphantly the Song of *Moses*, and of the Lamb, in the height of *Zion* ; whilst we poor Mortals are glad if we can sing but the Song of degrees.

As

As for the solemn interment of that Case and Cabiner, once the Receptracle, now the Relict of that precious Pearl ; it was judged meet that Solemnity should be put off till *Wednesday, Dec. 19. 1677.* that distant Friends might have seasonable notice ; and that day Mr. *Starky*, a Non-conformist Minister, preached an excellent Sermon in the Parish-Church at *Ormes-kirk* ( no man forbidding him ; nay all that were any way concerned, consenting ) upon *Col. 3. 4. When Christ, who is our life, shall appear, then shall ye also appear with him in glory.* There was a vast confluence of all sorts of people at his Funeral, great lamentation, and many signal demonstrations of universal love and respect, which he had from all the Country ; his Body was laid in the Chancel, and Burying-place, which belongs to the Ancient Family of *Stanlies* of *Bickerstaff*, Knights and Baronets ; it was with their free consent and desire,

desire. The Reverend Minister that preached, after he had acutely, learnedly, and profitably handled his Text, gave a short, but full Account of him, in his several Capacities, as Minister, Husband, Father, Friend, and especially Godwards, as a Christian : And as the Eccho's of the Hearers gave testimony to the truth of what was spoken, so to their sad resentment of their irreparable loss. All the Town, in their several Capacities, doing him honour in their peculiar way : Mr. Constable (the chiefest Officer in the Town, of considerable Authority) carried the Staff (like a Mace) before the Corps, and the rest walked in their due and decent order.

Now although this was insignificant to the Dead, and not edifying much to the Living, yet decent Burials have always amongst civilized Nations been accounted the duty of the Living, and an honour

2 Chron.  
32. 33.

2 Chron.  
21. 20.

Jer. 22.  
18, 19.

nour to the Dead: And there is a special remembrance of this in Scripture; for it's said of *Hezekiah*, that all *Judah*, and the Inhabitants of *Jerusalem*, did him honour at his death: On the contrary, it is recorded as a perpetual Infamy of *Jehoram* (the bad Son of good *Jehoshaphat*) that he departed without being desir'd; and of another bad Son of a good King, (*Jehoiakin*, the Son of *Josiah*) that they shall not lament for him, saying, *Ah my brother*, — but he shall be buried with the burial of an Ass, drawn and cast forth beyond the Gates of *Jerusalem*. But this Good man honoured God whilst living, and God honoured him at his death; and advanced his Soul to better, and Eternal Honour.

Mr. *Heywood* went to his Grave in peace, after all his tumultuous Tossings upon the tempestuous Sea of this World; he dyed in the 44th year of his Age, and about two Months

Months above, having lived long in a little time; and I find several choice men taken out of the world about that Age. So among the German Divines, *Strigelius* dyed 44 years of Age, and 6 months; *Flusselpach* 44. *Simlerus* dyed in the 45th year; so we find *Erpenius* dyed at 40 years of age; Mr. *Robert Rollock* dyed in the 43d year of his age; the Famous Dr. *Whitaker* in his 47th. But to mention no more, our Famous Mr. *William Perkins* lived but 44 years, being cut off by a violent Fit of the Stone.

*Vid. vit.  
in Metch.  
Ad.*

And indeed we have frequently observed, that laborious Ministers are short-liv'd; some are of weak Constitutions, and spend their Lungs with speaking; or by a sedentary life contract Diseases, or are fretted with the untowardness of their people; or God in judgment takes them away as a punishment to a wicked world: How-

F. ever,

even, like a Candle they spend themselves to give light to others. Many gracious young men are very zealous, and make hast with their Work, and get it quickly dispatcht off their hands, and go to bed betimes: And God is not willing to be without their company too long. Oh how many brave promising Plants have been pluckt up of late years, that were heavy laden with choise Fruits; whilst some old withered Trees, barren and fruitless, still stand cumbering the ground! But the Sovereign *Jehovah* knows what is fittest, and doth all things well.

A little while before Mr. *Hegwood* dyed, he said to a Friend, I think this turning out of our Licensed Places will cost Mr. *Tates* and me our Lives. Oh this goes heavily! our casting out of our great Places was not so much as casting us out of our little Places: And indeed Mr. *Tates* of *Warrington* dyed shortly after.

Having



Having thus nakedly given a brief account of Mr. Heywood's Birth, Life, Imployment and Death, and what is worthy a remark therein; I shall select some few Characters of him, comfortable to, and imitable by his surviving Brethren, Friends and Hearers; for the Memory of the Just is blessed; and possibly Generations yet to come may reap benefit by what they find recorded of him. And I dare appeal to the God of Truth, that searcheth hearts, that the description I shall give of him is true, which I have by personal knowledge, or credible Testimony.

I. As to his Proportion, Physiognomy, and Constitution, which is the Case, Shell, and Outside, that was comely enough, no part lacking, crooked, or deformed; tall, and straight, blackish curled Hair; not fat, nor very lean, yet fatter in his Body than he seemed

by his Face ; of an healthful Constitution mostly after he was past his Childhood ; which might have continued long, had not the Vessel been crackt by impetuous dashings, inflamed with the love of God, and zeal for Souls, which haled the Carcase faster than Nature could keep pace ; and this over-driving took off the Chariot-wheels ; for all agreed, that his excessive pains laid the foundation of these Diseases, that at last wasted his Spirits : He was an excellent Footman, and could walk both fast and far, and in his last Distemper walked much, and found most ease therein ; tho when he went beyond his strength, it cost him dear. In his best health he was an extraordinary Sweater, especially in his preaching ; his sweat hath dropt at his Hair-ends, wet his Band all over ; Letters wet in his Pocket through Linings, as if put in water ; and it may be that sweating was some advantage to him ;

him ; but when he could not take that pains to sweat, and thereby evaporate those acid Humors, they might settle, and gather into those acute Diseases : Yet want of leisurely cooling might prejudice him. Once old Mr. *Woods* and he preacht an Exercise in a Chappel in an hot Summer-day, the number of people was too many to come within hearing ; Mr. *Haywood* having preacht first, Mr. *Woods* withdrew the Army, or Assembly, from that strong-hold wherein they were coopd, into the Champaign of a fair large Field, where that Excellent, Solid, Laborious Man of God preacht under a shady Tree ; Mr. *Haywood* sitting in a Chair, got an extream Cold, which cost him dear afterward.

2. As to his natural Constitution and Disposition, he was naturally Cholerick, being of a sanguine Compexion ; but such was the predominancy of Grace, that it

did very little appear in him, being regulated and rectified with that sweet corrective of Gods Fear, which turned his natural Constitution into a Spiritual Channel, and put a due byas into it, to move Godwards : He was much transported in the affection of love, where Reason dictated a discovery of the loveliness of the Object, both in Spirituals and Naturals. In his younger days he was judged to be inclined to Melancholy, sitting sometimes silent, and poring upon something ; and so he was in his last Distemper : Yet at some times he was very chearful, and facetious, putting off harmless Jestis with much advantage for his own and his Friends diversion ; and this, (with recreating himself with his Children) was all the recreation that he used for many years. He was indeed wonderful witty and ingenious, when he slacked the strings a little, and applied himself that way, which  
was

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was very rarely ; his mind being ordinarily intent upon more necessary business in his Study, or Soul-concerns.

3. As to his Entrance into the Ministry, and his Judgment in Ecclesiastical Points, he was (according to his Education) a strict Presbyterian, as they are called, avoiding both the extremes of Prelatical Tyranny on the one hand, and Congregational Democracy on the other. Upon his first settling at *Ormskirk* he presently applied himself to the Ministers of that Classe in that Division where God had cast his Lot ; and after probation and approbation of his Ministerial Abilities, Learning, and fitness for that Place, consent of the People expressed—~~but~~ he was solemnly set apart by Fasting and Prayer, and imposition of Hands, to the work of the Ministry, in a Publick Congregation, to the great satisfaction of all that were concern-

ed. The Reverend grave Ministers that laid hands on him, were Mr. Thomas Johnson, Parson of Halsal; Mr. Thompson, Parson of Sefton; Mr. Edward Gee, Parson of Eccleston; Mr. Bell of Highton; all Worthy, Eminent Men; and some others.

4. As to his Ministerial Labours, I shall add little to what hath been said: He willingly did spend, and was spent in the Service of his Lord and Master; he prayed and wept, preached and sweat in publick and private, in season and out of season; he constantly preached twice a day, catechised, exhorting, admonishing with all long-suffering: He was much in spending days in solemn Fasting and Prayer with Christian Friends in his Parish, and elsewhere. He loved and delighted in the Communion of Saints; so that those few Christians in those parts lamentably bewail the loss of him as their Pastor and Leader, their

their prompter to, and prop in  
those spiritual Exercises. His heart  
was set to do good unto all, but his  
delight was in God's Children. He  
refused not to come and visit the  
poorest and wickedest, that either  
sent for him, or that he judged  
would make him welcome, or  
where he had any hopes of doing  
good. He was diligent in visiting  
the sick, and took great pains with  
the ignorant, procuring Catechisms  
for them that were willing to learn,  
instructing them, and using inge-  
nious artifices to bring them into a  
love of Religion, and engaging  
young people to learn.

5. He was exceeding meek and  
patient, not only in bearing his bo-  
dily pains with an invincible spirit;  
but enduring the affronts, reproach-  
es, and various indignities that  
were offered him, with an heroick  
cheerfulness; yea, he gloried in  
them as the afflictions of Christ,  
notwithstanding all the foremen-  
tioned

tioned oppositions; yet his Spirit was so sweetly calmed, that none ever heard him revile or speak evil of the Instruments, but many have heard him pity and pray for them; it's true, his Spirit was sometimes so disturbed, that he would dream of them, and mention them in his sleep; but still he bore a compassionate heart towards them, and would often bewail their condition; though some of the Townsmen, and others, thought some Prosecutions were malicious and unreasonable, not fit to be named; yet he freely forgave all, as an offence against himself, and affectionately prayed for their repentance and pardon of their sin against God; oft saying, If this or that be the worst they can do, we shall shift well enough: He had in some considerable degree, learned that hard lesson our Lord teacheth, *Mat. 5. 44.*  
*But I say unto you, love your enemies, bless them that curse you, do good to them*



*them that hate you, and pray for them which despitefully use you, and persecute you.* This, this, is a great height of true Christianity, to do good, and hear evil, bear our Cross, and follow Christ with patience and self-denial.

6. He was very faithful to his Friends, and look'd upon the bond of friendship as sacred, and not to be violated, whether in the business of counselling, and keeping secrets, or preserving, and performing the trust reposed in him, and this was not small, nor from persons inconsiderable, and this upon several accounts, putting himself to much cost, many troubles, and some inconveniences, rather than seem by negligence to falsify his word, or in any respect to fail of his duty; as many instances might manifest. It was Conscience of his duty Godwards, that awed his spirit in those cases wherein no mortal could detect or punish him for neglect. He was

was marvellous obliging in his deportment; very taking in his discourse, with such as he could be free with; instructing the ignorant, indulging the impotent; by words or carriage manifesting his dislike of sin, but encouraging any that discovered any sparks of true Piety, however they might differ from him in some things; for he was of a Catholick Spirit.

7. He was very humble and self-denying, which was the brave ornament of all his other graces and eminent qualifications; this indeed was his Master-piece, he had always very mean thoughts of himself, and his own undertakings, disgusting others commendations of him; which indeed were to him *instar fulminis*, like a thunderbolt, as that *German Divine* said of mens praises; yea, he would even cover his face with shame, and modestly blush when any spoke well of him; his maxim was rather to be, than seem

seem good ; not affecting triumphs ( as *Pompey* did ) but approving his heart to God ; being more pleased with God's gracious acceptance , and the conscience of his own integrity , than affecting the favour of great ones, or the applause of the vulgar ; tho there was scarce any had such general approbation, or flocking after them ; yet his Spirit was not elated, or lifted up therewith : In him was verified that observation , That honour is like a shadow , which being pursued, it flies away ; and the more a man flies from it, the more it follows him. He could never be persuaded to Print any of his labours, though he was often solicited thereto ; for he judged nothing that he did worth exposing to publick view ; he so far disliked the humour of ostentation, that he abstained from doing that which might have been profitable to the Church. Though his Sermons were elaborate and acurate,

acurate, yet very pathetical, which he desired to be conveyed only to the ears and hearts of his hearers : Yea, his modesty lock'd up his lips in company, unless he had a just call to speak ; and he spake with great judgment, and as much humility and submission to better judgments, but always with great advantage to his hearers. He was mild in his censure, and spake well of others mean and well-meaning undertakings ; he commended all that in any thing were praise-worthy, and envied them not that honour that was due to them.

8. He was much and mighty in Prayer ; he had an excellent gift in confessing sin, petitioning for mercy, and thankfulness to God for mercies received. He did with pat and proper Scripture-expressions, wrestle with God in Prayer : Oh ! how frequently and fervently did he pour out his Soul to the Lord with sighs and groans, strong cries and

and tears ! He had a large measure of the Spirit of Adoption, and was usually large, and much enlarged in that duty, especially upon extraordinary occasions ; Though he had long used to go to God alone ; yet in his last sickness he was more abundant in Closet-Prayer : His Wife and Children coming to him, have often found him upon his knees : And the Lord gave in many signal impressions upon his Spirit, and remarkable returns of his prayers. Many years ago, when his Wife was dangerously sick at Godley in Yorksbire, nigh to death, he told her she must not die at that time ; she demanded of him, Why he thought so ? He answered, because my heart is much enlarged in prayer to beg for thy life ; accordingly God raised her up at that time. And he hath oft taken notice of the frame of his Spirit in prayer for several sick persons ; and hath taken his measures from his straitness,

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straitness, or his enlargedness, and it hath often proved suitable to his presages.

9. He had a great measure of Faith, both as to Soul-concerns, and temporal affairs. As to the former, God had helped in Soul-troubles to trust God in the way of a promise, and at last buoyed up his Faith into a Plerophery or full Assurance. As to the latter, he was trained up in the life of Faith many years; a Wife, and nine small Children, being turned out of all, having nothing before-hand, and knew not in an ordinary rational way, where his subsistence must arise; this put his Faith hard to it: yet committing his all into God's hands, he was strangely supplied, as if he had been fed by Ravens, or as *Israel* in the Wilderness: *O man! great was thy faith!* O Lord! *great was thy bounty!* It's true, he was often afraid of discontent and murmuring; but pluck'd up his spirit, saying

saying to his Wife, Let us pray and wait on God, he never failed us yet, come let us trust him; this he spake with great alacrity; and he oft took notice, that at a pinch God sent in seasonable supply by unexpected means; help came in so strangely, that he resolved to set down punctually what he received, and of whom. He said once to a Friend, I cannot but wonder how God sends in Money just as I need it, he drops it into my hand by Sixpences and Shillings most seasonably; and the review of these experiments much strengthens my Faith, and engageth me to thankfulness: This course he had taken for above twelve years, and advised his Friend to the same course. From his multiplied experiments he gathered great encouragements; he often wondered at the unaccountable provision God made for him and his.

16. He was of a loving, peaceable frame, much addicted to peace, both in Sacred and Civils: He was not willing to fall out with any, and it was strange if any fell out with him, for he gave not any just occasion at any time. Testimonies and instances might be produced wherein he complied to the utmost extent of what he judged lawful, to avoid giving any offence, and sometimes receded from his right, for peace sake. It is true he was a man of contention, as the Prophet *Jeremiah* was, but it was his grief, and made him cry, *Wo is me!* and besides, it was rather passively than actively that he was so; men contended with him, rather than he with them, and it was in the matters of his God and Conscience; and he was resolved rather to obey and please God than men. In this he was as a sturdy Oak, in other



ther matters a bending Ozier. If any time he was angry at others, yet anger did not ferment into malice, or long rest in his bosom; he sought reconciliation with them; and if any had taken offence at him, he sought to win them by loving means and methods of kindness; yea, he was not only a peace-keeper, but a peace-maker to his power, reconciling Neighbours that were at distance; not by sitting with them in the Ale-house (as the manner of some is) but by Christian Advice, Counsel, Prayers, healing differences in God's way. He preached an excellent Sermon upon mutual Love from *Ephes. 5. 2.* an excellent duty from an excellent pattern, excellently managed, discovering a savoury spirit, full of gentleness, sobriety, moderation; he sought to calm mens minds, and lay the wind of passion, that the word might take place; for *the fruit of righteousness*

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is sown in peace of them that make peace. James 3. 18.

11. But tho he was of a peaceable spirit to condescend to any thing lawful for peace sake, yet not so facile, flexible, and wire-drawn as to recede an hairs breadth from truth, or well fixed principles; he was [*Magnes & Adamas*] an attractive Loadstone, yet an inflexible Adamant in the cause of God. He well understood his own latitude, and as he would not groundlessly withdraw by wanton curiosity, so he would not be led aside into sin to please a friend, or prostitute his Conscience to mens fancy: Others might perhaps judge it a needless preciseness, perverseness, or obstinacy; but he could not turn his sails to their wind, or dance after their pipes, though he had manifold temptations on all hands from great and small; but he was of blessed *Paul's* mind and practice, *Gal. 2. 5.* *To whom we gave place by subjection,*

no not for an hour; that the truth of the Gospel might continue with you.

And if he died not a Martyr for, yet a Confessor of, and Witness to, the truths that concern Christ's Kingly Office over his Church, to appoint what Laws, Orders, Officers, Ordinances, he pleaseth, as one of his last Sermons abundantly doth demonstrate: He was faithful unto death, and now receives a Crown life. It might be said of this man of God, as was said of *Erasmus Sarcenius*, [ *Lucebat in hoc viro*

*memorabilis gravitas & constantia, non minas, non exilia, non ullius hominis potentiam aut vim pertimescebat: Pene dixerim, solem facilius de cursu dimoveri potuisse, quam Erasmum à veritatis professione* ].

Melch  
Ad. Vir.  
Sarc.

p. 326.

12. He made great proficiency daily both in Learning, Grace, and Holiness; having laid a low foundation, he built a stately visible superstructure: It might be said of

2 Thef.

1. 3.

him, as the Apostle of the *Theſſalonians*, *That his faith did grow exceeding, and his love to christians abounded.* The Pearl grew too big for the shell; his head soared above the Clouds, and his heart mounted Heavenwards. And as he grew in Faith, Love, Meekness, Zeal for God, Endearment to Souls; so above all, in Humility, Self-denial, and Contempt of the World; as he travelled up and down to do good, so he travelled in birth over poor necessitous sinners. Possibly some may think Mr. Heywood took too much upon him, and was too sedulous in his indefatigable pains, both in the face of danger, and to the hazard of his health; but as to the one, Calvin's Apology was his, [*Would you have me found idle when my Lord cometh?*] As to the former, his Answer and Actings were justifiable by a like instance in the life of *Olevian*, who asked them, Whether he must suspend, or supercede

percede his Preaching at that time for fear of danger? Or, Whether they desired to hear him as formerly? The People all with hands lifted up, and loud voices cryed out [ *Imo hoc, imo hoc, & per Deum te gramus, ut pergas concionari* ]. We beseech thee to Preach. Thus the necessities and importunity of the People extorted work from this poor man; His heart was upon it, and being engaged, he regarded not any carnal arguments from flesh and blood, or self-preservation. The last Sermon he preached at a Friends house in the Parish, was as a Swan-like Song, pithy, and sententious, ardent and affectionate; that as before he exceeded others, so then he exceeded himself; as if he knew before hand that it was the last. Thus his last was more than his first; and the nearer the center, the quicker was his motion: He was so full of matter, as if he were at a loss for time to do the remaind-

Melch  
Ad. Vit.  
Olev.  
p. 600.

er of his work in, that he might dispatch it all and be at Rest.

2 Cor. 8.  
12.

v. 3.

2 Cor. 9.  
6.

Prov. 11.  
25.

13. He was very Charitable to the Poor, and such as were in real Necessity. And though his small Revenue, and constant Charge, did somewhat bind his hands, yet could not restrain his Spirit; he drew out his Soul to the Hungry. And indeed true Charity is seated rather in a large heart than liberal hand; the *Imprimis* of a willing mind finds acceptance, when the *Items* of Alms run but shallow. And to his power, many will bear him record; yea, beyond his power he was willing; freely welcoming objects of pitty, stirring up his hearers to free Contributions, especially in the behalf of Godly Poor, whereby the bowels of many were refreshed by this Brother. And hence it was that he that sowed bountifully, did then (and much more doth now) reap bountifully; *For the liberal soul shall be made*

*made fat; and he that watereth, shall be watered also himself.*

14. He was a great admirer, and a profound Preacher of the glorious Gospel-design, especially in the giving of Christ. And indeed this he made his [*τὸ ἐργον*] the main scope of all his preaching. It's true, he did oft preach Law and Terror to awaken mens Consciences, and drive them out of themselves to Christ. He did often press duty in a circumspect, exact, and holy walking; and urged a spiritual, and diligent worshipping of God: But still demonstrating, that Christ is the end of the Law for righteousness to every one that believeth. It was his proper genius, and most suitable to his Evangelical Spirit to know and preach nothing but a crucified and glorified Redeemer. He much enlarged himself upon the Gospel-way of the justification of a Sinner, by the imputation of Christ's perfect Righteousness

Rom. 10.

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1 Cor. 2. 2.

reousness by faith : His working thoughts run still upon this Theam, sleeping and waking ; so that once (many years ago) he was heard in his Dream to say [there are vast heaps of Free-grace] : His heart was greatly inamour'd with the love of God in sending Christ ; as appeared to the content, profit, and wonder of many, by a Sermon he preached the same year he died upon Rom. 5. 8. This was the proper Element in which he moved :

Eph. 3. 19. And few dived that depth into that unfathomable Ocean of this Love that passeth knowledge, as he did.

15. He was a zealous Defender of Truth, and Impugner of Errors ; he did strenuously contend for the faith once delivered to the saints : He much delighted in the form of wholesome words, and loved not new-coin'd phrases, which are apt to amuse mens minds, and instil into them poisonous Principles : He loved and used sound speech that cannot

not



not be condemned, as well as sound and orthodox Truth; standing at an equal distance from *Arminians* on one hand, and *Antinomians* on the other. He had a strange sagacity in discerning Persons, Things and Doctrines, that swerved from, or suited not the Scripture dialect. He kept close to the Analogy of Faith; yet was not against proficiency, or a modest improvement of knowledge: Yea, he had well studied the *Arminian* Controversy, and told some Friends, That if the Lord should recover him, and lengthen out his Life, he had a design to write something upon that Subject, which might, perhaps, have given further light into that Controversie. For as his Genius led him that way, so he had the advantage of many years intimate converse with that Ancient and Learned Divine Mr. *Tho. Johnson*, Parson of *Halsall*, a man of vast Parts, and unwearied Studies,  
and

# The Life and Death of

and a non such Person in those points; but told Mr. *Heywood* (his intimate Friend) that it much repented him, that he had spent so much time in reading Books, and studying Controversies, that might have been more profitably improved in conversing with, and instructing his ignorant and carnal Neighbours. Let Ministers think of this, for one Soul won to God by personal Conference, will tend more to God's Glory, and a Minister's Comfort, than a thousand Notions got by reading: Howbeit, a due mixture of a contemplative, and active Life, must needs be the best.

16. He was good in his Relative Condition. He was an obedient Child, an exceeding kind Husband, an indulgent tender-hearted Father, an affectionate Master, a faithful Friend: He maintained a Paternal awe, authority, gravity, mixed with Fatherly Bowels of gentleness and lenity, and both with incredible prudence,

prudence, that they had not occasion either to slight him, or be discouraged by him. He instructed them with faithfulness; admonished them with tenderness; prayed for them with faith and fervency, and walkt before them with an holy exemplariness and sincerity. As God had made him a *Nathanael*, Godwards; so a *Josuah*, resolving that *Josh. 24.*  
*he and his house should serve the Lord.* <sup>15.</sup>

It's a true Maxim, That he who is not relatively good, is not really good: But he stood square for every Duty in every Relation: He kept his Children much at home, being very jealous lest they should meet with temptations abroad, which occasioned many Cares and Prayers about their disposal.

17. He had attained to a considerable measure of Assurance: Tho *Isa. 50. 10.*  
 he had walked in darkness, and saw no light in his first Convictions; yet staying himself on the Lord, his God at last shined upon his Soul  
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Job 29. 3.

with the light of his countenance, and he walked many days with the Candle of God shining upon his head through much darkness. How frequently in Prayer did he express his joy and gratitude for the everlasting consolation and good hopes through grace of his own salvation! But the infinitely wise God, after many sweet days he had enjoyed, thought fit to withdraw his wonted Incomes, and left him under some doubts and dissatisfaction. For about two months before he died, one Lord's day, as he and his Family sat together, he told his Wife with tears in his eyes, that he had great troubles concerning his Spiritual State, and some doubts about his Condition, desiring her to pray for him: Yet the Lord dispelled those dark Clouds, and in due time did sweetly shine into his Soul with the sense of his Love. Thus God is a free Agent, and doth not always intail comfort upon sincerity; but some.

sometimes the best of God's Children suffer Eclipses; but such sad days tend to self-searching and deeper humiliation; and such shakings tend to better settlement: Yea such discouragements are often attended with more enlargement; such blots in a Christian's Evidences produce more clearing them up: However, God hereby hath more glory, and Heaven will be sweeter.

18. He had a strong persuasion of God's care of his numerous Family, both in point of Education and Provision. As God had graciously looked after them in his life-time, so he had conceived great hopes of their supply after his decease. It's true, he had some temptations, and sad thoughts of heart concerning them; but at last Faith got the victory over Unbelief, and having left his sad Widow with her better Husband, and his fatherless Children with their heavenly Father, he was quiet, and these thoughts did not hinder his

his hearty welcome of his dearest Lord, when he summoned him by death. And therefore after he had by faith and prayer devolved the care of them upon the Lord, he freely acquiesced in his good Providence about himself and them. On *Tuesday* before he died, getting into his Bed, his Wind being very short, his Wife broke out into sore weeping; to whom he said, Be not troubled, God will provide necessaries for thee and thy Posterity for ever: Which brings to mind the passage of *Bucer*, who dying, stretched out three Fingers, with his eyes lift up to Heaven, saying, [*Ille, ille regit & moderatur omnia;*] *He, he alone, rules and governs all things*: And the Event hath abundantly answered this good man's Prediction, and Expectation.

19. It is very considerable that he had his desire in a leisurely lingering death: He had often expressed his willingness (if that were God's

God's will) that death might come on gradually, and not surprize him; yea he prayed that he might be long in his sickness, and also that he might be sensible till the last; the Lord did condescend to him in both these: He had been long habitually prepared, but he desired to be actually ready: For it is an important concern to dye, and go into another world, a world of Spirits. This good man had frequent warnings, and continued strong in his Intellectuals all the time of his illness. Upon *Friday* night his Brother-in-law coming to him, asked him if he had made his Will; he answered, no; he desired to have his Son *Nathanael* at home, when he did that: But he perceiving that he was weakning apace, and that his time would not be long, being urged again, he willingly consented, and sent for a Clerk, and dispatcht that worldly concern that night; then he was in perfect composedness of mind, being

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but one night besides that till his death.

20. As he was highly qualified with Personal Disposition, Christian Graces, and Ministerial Abilities, so God gave him favour in the sight of all with whom he conversed : It's true, he had Adversaries, but it was for the matters of his God, wherein his Principles carried him to practices different from them ; yet even those commended him for his Parts and Preaching : Yea at death, some that had been bitter Enemies to him, were well reconciled to him. One instance was very remarkable ; one Mr. *Brownlow*, an old Gentleman that lived in the Town, who had conceived a bitter grudge against Mr. *Heywood*, after King *Charles's* Return, because he would not read the Common-Prayer ; but upon his Death-bed he sent for Mr. *Heywood*, intreated him to go to prayer with him ; and when Mr. *A.* the Vicar would have come



to read Common Prayer, he would not suffer him ; but would not part with Mr. *Heywood* while he lived.

Thus I have given a brief Narrative of what was memorable in this holy man of God, and imitable by us : I may say to every one, Go thou and do likewise. Let Christians pray that God would send forth many such Labourers into his Harvest, succeed their Labours, and learn to improve such Soul-helps, that they may give a good account of these rich Talents at last.

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*A Letter sent by Mr. Nathanael Heywood to a Christian Friend, upon the death of his godly Wife, May 1. 1675.*

*Dear Friend,*

I Received yours of Jan. 30. long since, and had answered it much sooner, but that I had some purposes, and was not without hopes, of doing it, not by writing, but by coming to you at your appointed time in *March* last ; but being prevented of that, and now having such pains of body, through my old distemper, as makes me very incapable of riding far, that I am not certain to see you this Summer, though I intend and shall endeavour it ; I can forbear writing no longer, nor further delay that which

I account my duty, till I come over; I give you hearty thanks for your loving and godly Letter; whereby I was much refreshed in those my late troubles, which indeed were many and heavy; yet in such a Cause, and for such a Master, did I suffer, that I must needs say they were light and easy: Oh! that God may have the glory, and others be encouraged! As sufferings for Christ did abound, so consolations abounded by Christ. Let the world know that suffering for Christ is the very Element wherein Christ's Love liveth and exerciseth it self, and his choicest Cordials are reserved for such a time. I was in great measure a stranger to the comforts and sweetness of Christianity, till I was singled out to bear the Cross; but am now well satisfied that that which I suffered for, and still do suffer, is Christ's Truth; because he was pleased to seal my sufferings with the sweet sense, and experience of unspeakable joy and peace; and I know he will not put his seal to a blank-paper, nor will he be a witness to a lye. Had not some great Persons interposed by their Interest and Authority, I had certainly gone to Prison at that time, when I was taken by Soldiers; and at the Sessions shortly after, had not God raised up other Friends (some of them Justices) to frustrate the purpose and design of my cruel Enemies, who would have sent me Six Months to Prison the Sessions before, for living within Five Miles of this Town; yea, would have Convicted me among Recusants for not coming to this Church; but it pleased God, by a special Providence, to prevent that also. But alas! all these troubles are nothing to that I am now Mourning under, the loss of publick Liberty; a closed Mouth, dumb and silent Sabbaths; to be

be cast out of the Vineyard as a dry and withered Branch, and to be laid aside as a broken Vessel, in whom there is no pleasure, is a sore burden, I know not how to bear; my heart bleeds under it, as a sting and edge added to my other troubles and afflictions. This exercise of my Ministry, next to Christ, is dearer to me than any thing in the world: It was my Heaven, till I come home, even to spend this life in gathering Souls to Christ: But I must lay even that down at Christ's feet, and be dumb and silent before the Lord, because he has done it, who can do no wrong, and whose judgments are past finding out: I am sure I have reason to conclude with the Prophet, *I will bear the indignation of the Lord, because I have sinned against him.*

Dear Brother;

I hear that it hath pleased God to remove from you the desire of your eyes, and my dear Friend: I am heartily sorry for that sore breach in your Family, and desire to suffer with you in the loss of your loving and good Wife, now gone before (according to the method and order he hath appointed, whose Understanding is infinite) whither you are shortly to follow: He that made yesterday to go before this day, and the former Generation in birth and life to have been before this Generation, and hath made some Flowers grow, so to die and wither in May, and others in June, cannot be challenged in the order he observes with us, that one must bury another. You know who said, *I was dumb and opened not my mouth, because thou, Lord, didst it.* All things are Ordered in Wisdom and Judgment by your Father; at whose feet your own Soul and your Heaven lyeth, and so the days of your Wife. You had her as long as  
your

your Lease lasted, and seeing her Term was come, and your Lease run out, you can no more justly quarrel with the great Sovereign for taking his own at his just Term-day, than a poor Farmer can complain that his Master takes a portion of his own Land to himself when his Lease is expired: And is not he an ill debtor who payeth that which he hath borrowed with a grudge? Certainly the long loan of such a good Wife, an Heir of Grace, and Member of Christ (as I verily believe) deserveth more thanks, at the Creditors hands, than that you should grieve and murmur when he craveth but his own. I believe you would judge them to be but unthankful Neighbours who would pay you a sum of Money after this manner. I know you would be sorry either to be, or to be esteemed any thing like an Atheist; and yet not I, but the Apostle (1 *Thes.* 4. 13.) thinks those to be hopeless Atheists, who Mourn excessively for the Dead. But this is not a challenge on my part; some jealousy I have, lest you be overmuch grieved for the loss of such a meet-Help; but you have reason to rejoyce, that when a part of you is on Earth, another part of you is Glorified in Heaven, sleeping in the Bosom of the Almighty: Follow her, but envy her not. For indeed it is self-love in us that maketh us Mourn for them that die in the Lord; because for them we cannot Mourn, since they are never happy, till they be dead, therefore we Mourn for our own private respect. Take heed then, that in pretending your affection in Mourning for your Wife, you act out of self-affection; consider what the Lord is doing in it; she is plucked out of the fire, and resteth from her Labours; and the Lord in that is trying you,  
and

and casting you into the fire, beholding your Faith and Patience, and delighting to see you in the burning Bush and not consumed; but sending Satan away frustrate of his design. The Lord is laying in the two scales of the Ballance, your making Conscience of Submission to his Gracious Will; and in the other, your affection to your Wife: Which of the two will you then chuse to satisfy? I wish you may come out of the Lord's School wiser and more experienced in the ways of God. It's our happiness that when Christ openeth a Vein, he taketh nothing but ill Blood from his sick Patients; and when he puts them into the furnace of Affliction (and stands by the melting of the Mettal) he takes away the tin and lead, and scum that remained in nature. But it is a sad thing when the rod is cursed, that never fruit shall grow on it; and except Christ's dew fall down his Summer Sunshine, and his Grace follow Afflictions, to make them to bring forth fruit unto God, they are so bewithered to us, that our evil ground (rank and fat enough for Briars) casteth up a crop of noysome Weeds. I am persuaded your Losses, Cares, Sickneses, &c. are but Summer-showres that will wet your Garments for an hour or two, and the Sun of the New Jerusalem shall quickly dry your wet Coat, especially since the rain of affliction cannot stain the Image of God, nor cause Grace to cast it's Colour. Oh! learn heavenly Wisdom, Self-denial, and Mortification, by this sad loss. I know it is not for nothing (except you deny God to be Wise in all that he doth) that you have lost one in the Earth: It may be there hath been too little of your heart and love in Heaven; and therefore the jealousy of Christ hath

hath done this ; it's a mercy that he contendeth with you, and your Lovers ; it may be he hath either been out of his place, or in a place inferior to his worth. O let Christ have the room of your Wife ; she hath now no need of you, or your Love ; she enjoyeth as much of the love of Christ, as her heart can be capable of. I know it is a dear bought experience to teach you to undervalue the Creature ; yet it is not too dear if Christ think so. Let me entreat you to consider one thing more ( which hath helped me in such like cases more than once ) and I have done : You are hastening after your Wife, and shall shortly be with her ; it's but a little while, a few days longer, and you must follow her into Eternity. By her Death take occasion to love the world less, out of which she is taken, and Heaven more, whither she is gone before you, and where you shall for ever enjoy her, and be with Christ, which is best of all. If the place she hath left were any other but a prison of Sin, and the home she is gone to were any other but a Palace of Glory, your Grief would be the more rational. But, I hope, your Faith of the Resurrection of the dead in Christ to Glory and Immortality, will lead you to dry up your Tears, and suspend your longing for her, till the Morning of that Day, when the Arch-Angel shall descend with a shout, to gather all his Prisoners out of their Graves up to himself in Heaven. — Dear love to, and fervent prayers for you and your Children. I am,

*Your most Affectionate*

*and Sympathizing Friend,*

Nath. Heywood.

